THE LIGHT OF TRUTH

— OR —

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CHAPTER XIX

THE LAST SESSIONS OF THE MADURA ACADEMY.

FROM ABOUT 70 A.D.—100 A.D.

(continued from p 119 vol V.)

We have now come to the closing period of the Tamil Academy. Like a lamp about to be extinguished, the college shone with uncommon lustre about its fall. Some connected account of Tamil Literature is hereafter somewhat possible.

The most important among the fortynine professors who conducted the closing sessions of the Bench were Paranar (பரணர்), Kapilar (கபிலர்), Nakkîrar (நக்கீரர்), Kallâdar (கல்லாடர்), Sîttalai Sàttanar (சீத்தலைச்சாத்தனர்), Arisirkkilâr (அரிசிற்கிழார்), Nattattanâr (நத்தத்தனர்), Mangudi Marudanar (மாங்குடிமருதனர்), Mosi Kiranar (மோசிகீரனர்) Nallanduvanar (நல்லந்துவனர்), Bharatampâdiya Perunthêvanar (பாரதம்பாடியபெருந்தேவனர்), and Nariveru uttalaiyar (நரிவெரூஉத்தலையர்). That the fortynine professors had a synchronous existence is evident from the eulogium which Kalladar bestows in his Kalladam on Iraiyanar Ahapporul wherein he says that the famous work (Ahapporul) was composed for the elucidation of the fortynine members of the Tamil Bench. The same member also speaks of a brilliant array of poets before whom Tirukkural was read and accepted.

The business of the board was more towards the investigation of the Tamil Language and Literature and consequent high culture than for production of literary works. This partly accounts for the fewness of the Tamil works of the Sangham period in spite of the greatest literary activity. Many geniuses of this period passed away without contributing any work for the benefit of mankind. The works of this priod are choice productions most of which being the outcome of the force of circumstances as evident from the absence of other works from the same hands. Tirukkural, Silappatikaram, Manimekhalai and Jivakachintamani are such works. The fame of the Academy was strung to the highest pitch and the general

Tamil literati of the time were dumbstruck. To get an *imprimatur* in recognition of the importance of any work was the greatest of difficulties to the poetic wits of the day. To withstand the scrutiny of the college was almost hopeless. No new work was, thus, allowed to look the light of the day. The professors grew more and more proud of their culture. They began to criticise without any reserve any work that came up for their perusal. It is said that they mercilessly criticised the Tirucchittrambalakkovaiyar of St. Manickavachakar and declared that it contained a hundred flaws. This raised the indignation of the pious Tamil public against the Board whose downfall they all prayed for. Nor did the Board stop there.

Their egotism made their criticism malicious and a proof of it can be seen in their attitude towards a precious sonnet composed by Iraiyanar (இறையனார்) of which an account is given in the next chapter.

CHAPTER XX.

THE SONNET TO THE BEE.

About 70 A. D.

The Pandyan king of the time (he is known as Vamsa chudamoni in Tiruvilayadal puranam) used to stroll in his royal botanical garden during a strong summer month. One day he suddenly got scent of an odour of indescribable sweetness and naturally became anxious to know of its origin as in his whole experience his olfactory nerves never once tasted such sweet odour.

He turned round and saw nobody but his queen standing at a distance. He concluded, though with some hesitation, that the sweet fragrance could have proceeded only from the flowing tresses of his consort. Still a doubt entered his mind and 'to make assurance doubly sure' he repaired to the academy and proclaimed that a heavy purse of gold coins (பொற்கிழி) would be given as a reward to any body who would divine and clear his mind's secret. Accordingly a purse of gold was hung up in a conspicuous part of the academical hall. None of the college professors was able to read out and solve the king's secret. The proclamation of the reward became known to all. A poverty striken Brahmin youth named Tarumi (தருமி) was a true devotee of God Somasundara. He thought that a very easy way to kill his dire poverty lay before him. He went to the shrine of Somasundara and prayed with all fervour that he might be put in possession of a sonnet explaining the secret of the Pandya's heart. His earnest prayer had its effect for when he awoke from bed he found inserted in his waist a scrap of palm leaf with the much-desired sonnet written thereon. The ecstacy of Tarumi knew no bounds. He ran at once to the palace and sent word to the king to allow him an interview. He presented to the king the precious sonnet which ran thus:

கொங்குதேர் வாழ்க்கையஞ் சிறைத்தும்பி
காமஞ்செப்பாது கண்டது மொழிமோ
பயிலியது கெழீஇய நட்பின் மயிலியிற்
செறியெயிற் றறிவை கூந்தலின்
நறியவுமுளவோ நீயறியும் பூவே.

[Oh Bee with internal wings locked up in hard cases! Your whole life is spent on the examination of the fragrance of flowers. Speak from your experience without partiality due to thick association and say what you have actually observed. Among the flowers whose scent you know so well, is there any flower which can stand comparison in point of odour with the tresses of dames who appear, withtheir close array of teeth, like peacocks.]

The king whose bosom was bounding with joy at the right disclosure of his heart's secret allowed the Brahmin to take the purse for himself after presenting the sonnet to the perusal of the Board. He accordingly presented the sonnet to the professors and went to untie the purse with indescribable anxiety. The professors one and all spoke on the importance of the sonnet praising it as a rare specimen of a good thougt garbed in charming diction, excepting Nakkirar, the most erudite among them, with however an uncommon degree of literary vanity. He interrupted Tharumi from untying the purse and told him that he was not entitled for the reward as his sonnet contained a flaw. Tharumi's mind and senses got confounded at this horrible insult and he ran off to the shrine, with grief-sunk heart and wailed very bitterly before God Somasundara. His sorrow, as he said, was not so much for his disappointment as for the sacrilege offered by a mortal to a sonnet of divine origin.

God Somasundara appeared in the garb of a poet as Iraiyanar (=the lord) and appeared with full effulgence before the assembly of the poets and asked them to point out the member who dared to criticise his sonnet. Nakirar came forward and boldly said that he himself found fault with the verses.

'What fault did you find in my *pâsuram*,' asked Iraiyanar.

"No flaw in your expression, Sir," replied Nakkirar, 'but there is an error of thought'

'What error' accosted Iraiyanar.

'How dare you attribute natural odour to the dames' tresses' retorted Nakkirar.

'Really? What do you say, then, as regards the tresses of the dames of the first order (*padmini*)?' pressed Iraiyanar.

'Even their tresses possess no natural fragrance, said Nakkirar, 'the odour is merely due to the flowers with which they are adorned.'

'What then as regards the locks of hair of celestial maidens?'

Nakkirar unabated in vigour said 'Their fragrance is due to a similar cause, the sweet odour being due to the celestial flowers such as *parijatham, karppakam* etc, with which they are adorned'.

Iraiyanar whose patience was taxed to the utmost made this last query 'What will you say with regard to the sweet scent in the tresses of the Goddess Gnanappumkothai of Kalahasti Whom you worship with so much fervour'.

The poet whose literary egotism reached its culmination made no exception even to this query and pronounced the same answer adding that the sweet odour of the goddess's tresses arose out of the civet and musk which were rubbed upon them. The wilful obstinacy, the result of unbounded literary arrogance, brought on the divine wrath and Iraiyanar with still a kind heart exhibited to the view of Nakkirar his 'facial eye.' This instead of striking a reverential dread into the heart of the vain-glorious poet served to wring out an impious answer 'Though you exhibit your facial eye (and thereby manifest that you are God Siva) the flaw is a flaw for all that.' The fiery rays from the eye of Siva disabled Nakkirar from further discussion and the miserable poet had to plunge himself into the cool waters of the neighbouring Lotus Tank. From there he sang the glory of Siva to put down the unbearable heat which tormented his body. The adoratary poems he sang on this occasion craving God's mercy for his past misconduct and for relief from the pain of unbearable heat are found in the eleventh book of the Saiva Bible known as பதினோராந்திருமுறை. These poems are *Kopaprasâdam* (கோபப்பிரசாதம்), *Perunthevapârani* (பெருந்தேவபாணி), *Tiruvelukkuttirukkai* (திருவெழுக்கூற்றிருக்கை). [These facts are supported by internal evidence as well as by the testimony of Kalladar, a colleague of Nakkirar]. Siva condescended to hear the encomiums of Nakkirar and afterwards lifted him from the pond and relieved him from the pain of heat.

CHAPTER XXI.

NAKKIRAR'S PILGRIMAGE.

It seems, however, that Nakkirar's panegyrics merely got him freedom from the immediate calamity, for a virulent form of leprosy attacked and disfigured him and the poor poet was given to understand that he could have relief from this terrible disease by visiting Kailasam or Sivalokam. Accordingly the poet took leave of his colleagues and made a long pilgrimage to the northern regions of India intent on seeing the sacred mountain. On his way he saw a charming pond at the foot of a spacious banyan tree. He wished to make his *Sivapujah* (worship of Siva) at the spot and accordingly was engaged in its performance. In the midst of his worship, his attention was diverted from it by the mystery in connection with a fall of a leaf which partly lay in the water and partly on the ground. The part immersed in water became a fish and the other part a bird. The fish wished to dive into the water while the bird wanted to fly up in the air. Poor Nakkirar, so the legend says, thus sunk in astonishment swerved for a while from the meditation required for divine worship and quick as thought came a demon which took him off and confined him in a dungeon (a rock-cave) wherein there were already nintynine persons enclosed for similar folly. The demon was intent upon making a sacrifice of these hundred human beings. The prisoners be moaned their coming fate and lay the blame at the door of Nakkirar, as their death immediately sprung out of his advent in their midst. Nakkirar whose heart was sorely touched on account of the miserable plight of his fellow prisoners extemporised a glorious poetic eulogium on God Muruga or Subramanya—the Tamil War God. This is Tirumurugattruppadai the first of the Ten Classical songs upon whose merits we have already dwelt. He had a wonderful effect as the

demon was struck dead by Muruga when it approached the dungeon to feast upon the captives. It is earnestly believed by the pious Saivas that a loving recital of this poem will help one in distress by warding off any impending calamity. Thus relieved, Nakkirar and his companions began to praise God Muruga with fervour. Nakkirar humbly requested God Subramanya to cure him of the dire malady.

The War God could not do this as the will of God could not be thwarted. The poet, then, humbly requested the Son of God to shew him the path to Kailasam. As Siva did not specify which Kailasam the poet should visit to expiate his sin, God Muruga made the poet believe that he would be cured of his obnoxious melody by visiting the shrine of Kalahasty which is reckoned as the Southern Kailasam. After assuring the poet with this hope he was made to sink in the tank and when he got up he found himself standing in the river Swarnamukhi which runs past Kalahasty. He repaired to the temple with a highly-touched heart and improvised his Kailaipâthi Kalattipâthi கைலைபாதி காளத்திபாதி a short poem in *venba* metre. The enraptured poet composed also a very touching poem glorifying the rare deeds of devotion of Kannappar a Huntsman Saint that obtained salvation at the spot long ago. This poem is known as கண்ணப்பர்தேவர்திருமறம் (The heroic devotion of Saint Kannappar). The distressing melody at once left him; he stayed there for some days worshipping God Kalattiyappar and after taking leave hastened back to Madura and joined his colleagues in the investigation of Tamil literature.

The literary egoism of the Tamil college though stung by Irayanar, was not completely quenched. The downfall of the Sangham was anxiously prayed for by the irritated Tamil public outside the college. It is at this juncture that the Bard of all times, Tiruvalluvar, appeared on the scene with his imperishable Universal Code of Nations—the Sacred Kural.

A SHORT SHETCH OF TAMIL LITERATURE.

CHAPTER XXII.

THE LIFE OF TIRUVALLUVAR.

(Flourished about 80 A. D.)

Literary evidence and tradition place it beyond doubt that Tiruvalluvar was the son of a Brahmin father named Bhâghavan and a Pariah mother named Âdi. That such unions were quite in vogue in ancient times it is needless to dispute. Caste was no such rigid barrier in those golden days. Owing to a mutual understanding between the pair the wife had to drop the infants she gave birth to, at the place of birth and follow her husband. Tiruvalluvar one of those deserted infants [1] was born at Mailapur. Kapilar, one of the most prominent members of the Madura Board, Auvaiyar of imperishable fame, and Athiyaman, one of the seven renowned donors of the Tamil land, were the most important among the other infants. Tiruvalluvar, the foundling, was brought up by a Vellala as his own child, but unable to bear the stigma of the world, the foster father had the child carefully brought up by his servants in an out-house. The child exhibited precocious talents and at the age of five requested his father to give leave for separation as his parent was on his account subject to the severe censure of his relatives. The child soon grew into a sage and proved of immense help to the world and more especially to two great men Elelasingar, a great ship-merchant, and Margasahayar, a rich husbandman of the Vellala Caste. The former considered Tiruvalluvar as his *guru* and became his devout disciple; the latter became much indebted to the poet as he remedied the frequent inroads to which his extensive fields were subject.

Margasahayar proposed to give his daughter Vasuki, who was the store-house of all that was excellent in woman, in marriage to the sage. After putting her excellent character to a crucial test, Tiruvalluvar very willingly consented to the wedding and the pair led an exemplary life. Seeing that every vocation was more or less sinful, he chose upon weaving as the least sinful of professions ?[2]

At the request of his friends and more especially with a view to confer upon mankind a didactic work to teach morals, politics and universal religion, the sage devoted his leisure moments to the composition

1. It is credited that babe Tiruvalluvar is said to have improvised the following *venba* to console his mother in distress.

எவ்வுயிருங் காக்கவொரு வீசனுண் டோவில்லையோ
அவ்வுயிரில் யானொருவ னல்லனோ—வவ்வி
யருகுவது கொண்டிக் கலைவதுதா னென்னே
வருவதுதானே வரும்.

2. In his work he has praised the profession of agriculture in a high degree as the life of the humanity depends on it; still he has not taken it up, for fear, as I believe, that lives of insects such as snails, worms etc., will necessarily suffer.

of his Tirukkural. The work was soon perfected and the learned friends who had occasion to read the book were strongly of opinion that such a work would bring down the arrogance of the Madura Academy which stifled literary eminence from budding forth. At the persuasion of his friends he went forth with his book to which he gave an humble name Kural (smallness or shortness) to the assembly of the Sangam poets. He was accompanied by his elder sister, Auvaiyar, and Idaikkadar, a sage and poet of the time about whom some account has already been given. The work was presented for review to the academical poets who were quite alarmed at the outcome of a work of such superexcellence from the hand of a poet who was not one among them. Criticism was quite impossible. The poets wished to outwit him by an oral examination by putting him various questions abruptly. The ready answers which conveyed philosophical meanings baffled the vanity of the Tamil Board.[3] Foiled in all attempts to win Tiruvalluvar, they all had recourse to an objection. They said that the Divine Plank on which they were seated would give room only to works of unblemished merit if placed upon it. The sage accordingly placed his precious little book on the Plank, which quick as thought contracted into the size of the book and dropped the haughty poets into the Lotus Tank. Their vanity thus assailed they began to see how foolish they were to sit in judgment over such a work. Then to the consternation of all present there came an *asariri* (a bodiless word) 'Let Rudrasanma (considered to be a mute critic of the time) sit along with the poet to hear the work'. The work was approved and the Pandyan King Ugrapperuvaludi, who was himself an accomplished poet, was present during the recital. Iraiyanar the mysterious poet of the time was the first [4] to confer a benedictory encomium on the work which runs thus:—

என்றும் புலராதியாணர் நாட்செல்லுகினு
நின்றலர்ந்து தேன்பிலிற்று நீர்மையதாய்க்—குன்றாத
செந்தளிர்க் கற்பகத்தின்றெய்வத் திருமலர்போன்ம்
மன்புலவன் வள்ளுவன் வாய்ச்சொல்.

The king and all the 49 professors of the academy attested to the merits of the sacred book in all varieties of forms. These verses which are all in the *Venba* metre form 'the Garland of Valluvar.' There is also a tradition that the author took his work at the instance of his Yogic friend, Tirumûlar, to the perusal of the immortal sage, Agastya, who is believed to reside in the Tamil Parnassus, viz, the mount of Pothigai. The philosophic poet returned amidst the acclamation of the Tamil literati to his home and pursued his humble vocation as usual.

While our sage was leading a quite domestic life in company with his consort Vásuki, who for her indomitable patience may very aptly be termed the Tamil Griselda,[5] an elderly man courted the friendship of Tiruvalluvar for knowing from him the comparative merits of *illaram* (domestic life) and *Thuravaram* (ascetic life).

The moralist gave him no oral reply but asked him to frequent his house whenever occasion permitted. Accordingly the an[illegible]man used to come to Tiruvalluvar. One day Tiruvalluvar abruptly called his wife who was then engaged in drawing water from a well; the lady came to answer his call leaving the rope to take care of itself; strange as it may seem the vessel lay half-way in the well without falling into it. On another day when the shuttle of the weaver-poet fell down in broad daylight he called out his wife to bring a lamp to search for it; so she did without passing any remark on the idiosyncrasy of her husband; and on another day while cold meals were served him he asked his patient lady to fan the food under the pretence that it was hot; but the food when fanned emitted vapour. The eager stranger who wished to know the relative merits of domestic virtue and ascetic virtue went home under the strong conviction that domestic life is a greater blessing than ascetic life when a lady of the stamp of Vasuki fortunately happens to be one's wife. Her uncomparable character as a wife gave rise to a Tamil proverb தாரம் வாய்த்தது திருவள்ளுவர்க்கு (it was Tiruvalluvar that was peculiarly fortunate in his wife.)

3. In reply to their query as to the name of his birth place, he is said to have replied them,

எந்தவூரென்றீ ரிருந்தவூர் நீர்கேளீ ரந்தவூர்ச்செய்தி யறிவீரோ—வந்தவூர்
முப்பாழும் பாழாய் முடிவிலொரு சூனியமா யப்பாழும் பாழாயறும்.

The reply made by him to other questions are found in தனிப்பாடற்றிரட்டு.

4. We have literary evidence in support of the authenticity of the recognition given by Irayanar to the work. Kalladar a poet of the Sangam in one of his *aghavals* in Kalladam says,—

சமயக் கணக்கர்மதி வழிகூறா
துலகியல் கூறிப்பொருளிது வென்ற
வள்ளுவன் றனக்கு வளர்கவிப்புலவர்முன்
முதற்கவிபாடிய முக்கட்பெருமான்.

5. The story of Griselda is found in Chaucer's Canterbury Tales. It is the story related by the Clerk who was one of the pilgrims.

2

Konganavar (கொங்கணவர்), one of the eighteen reputed Yogic sages of the Tamil land, was one day in contemplation under a tree; a crane, that was resting on one of its branches, discharged its excrements on the sage. Out of provocation he looked at it with a terrible eye and the poor bird, it is said, was burnt to ashes. Some days after he casually happened to beg for alms at the door of Vasuki who was then engaged in the services of her lord. There was, thus, some delay in the distribution of alms and the easily irritable *Siddha* looked angrily at her face. The lady whose fort was her divine chastity, then, put down his vain arrogance by saying 'Oh Konkanava have you thought that I too am a mere crane?'

[கொக்கென்று நினைத்தையோ கொங்கணவா]

'Heaven gives its favourites early death' and so it was in the case of Vâsuki; the Tamil Griselda fell seriously ill and when her soul was tottering, as it were, to shuffle off its mortal coil, Tiruvalluvar found a little anxiety in her face which protracted her painful period of existence in ill-health. He asked her to explain her grievence to which his gentle consort replied, "My lord, will you just explain why I was ordered every day to place a small cup of water along with a needle during messing time." Tiruvalluvar in reply said "My dear, if by chance the victuals slip off the leaf, the needle will serve for picking them up and the water for cleaning before putting them again on the leaf." Vâsuki parted from her dear husband in perfect peace; in his wife Tiruvalluvar saw a lady who practically proved the truth of one of his highly praised distichs,—

தெய்வந்தொழா அன் கொழுநற் றொழுதெழு
வாள்—பெய்யெனப் பெய்யுமழை.

The sage, who was unable to bear the pang of separation, improvised the following stanza, in memory of her services to him, which paints the character of an ideal wife,

அடிசிற்கினியாளே யன்புடையாளே
படிசொற்றவருந் பாவாய்—அடிவருடிப்
பின்றூங்கி முன்னெழும் பேதையேபோதியோ
வென்றூங்கு மென்கண்ணிரா.

[Oh sweet lady well versed in the preparation of relishing diet, oh my loving dame, oh my charming angel that never swerved from my word, oh dame with an air of ignorance, you were accustomed to shampoo my feet and begin to sleep after I fell a sleep and rise up before me; do you really forsake me? when shall my eyes find rest in nights to come?]

After the death of his wife, the sage sat in contemplation and requested his friends to throw away his body into a bush when he attained *samadhi*. His friends kept up his request after the poet attained absorbtion into godhead. It is said that the crows which pecked his at his corpse flew away with golden-hued bodies.

A spurious poem named ஞானவெட்டியான் is attributed to the pen of the poet. This is a veritable literary forgery; the reader may yet find ample intellectual food by perusal of the work. The Brahmin race is deprecated much too strongly. At the end physiology and medicine are treated.

As Tiruvalluvar decidedly lived during the last years of the Third Academy at Madura, the latest time that can be ascribed to the poet is about 80 A. D. A discussion of this date will be found later connection with the decision of the date of silappatikaram.

(To be continued.)

S. TIRUMALAIKOLUNDU PILLAI B.A.

Telugu and Ancient Tamil.

(*Continued from page* 101 *of Vol. V.*)

Other instances of Tamil ள becoming Telugu ல are Tamil உள்ளம் (mind), Telugu உல்லமு; Tamil பள்ளம், Telugu பல்லமு; Tamil விளங்கு, (shine) Telugu வெலுகு or வெலுங்கு; Tamil வெளி, (out side) Telugu வெலி; Tamil வெளிப்படு, Telugu வெலுவடு as in (వెలువడియెన శేషరాజ్యవిభవచ్యుతుడై) (நலோபாக்கியானம் St. 63); Tamil வேள்வி, (யாகம்) Telugu வேலிமி, (verb) வேல்வன் (to sacrifice) as in విగతాన్యుడవ నేమునిచటవేల్వందగునె (Ramayanam). Tamil இளந்தை = Telugu லேத and the half சுன்ன in லேத corresponds to the nasal ந in இளந்தை.

These instances will go to show that Manickavachakar's அளவி is the Telugu word அலவி and though the former is not noticed in the Tamil Dictionary, the latter is explained in the Telugu Dictionary as possibility, ability, measure. So that Manickavachakar's line அளவியையார்க்குமறிவரியோன் would mean:— He whose possibilities or potentialities are unknown to anybody.

The next Sandhi common to Telugu and ancient Tamil is that of final அ. According to modern Tamil Grammar final அ followed by initial vowel undergoes no Sandhi as

Sandhi of final அ common to Tamil and Telugu.

வந்த+அரசன்=வந்தவரசன் where there is no Sandhi but the vowels in contact are connected by உடம்படு மெய். But the case seems to have been otherwise in the Dravidian Period; and Telugu has numerous instances of Sandhi of final அ. We shall therefore examine the Telugu rule on the Sandhi of final அ and quote instances from ancient Tamil in illustration of that rule.

Telugu rule on Sandhi of final அ.

The Telugu Rule on the point is as follows:

అకారమునకు సంధిబహుళము ([illegible]) Art. 1.

(அகரத்துக்கு சந்தி உளதுமிலதும்விகற்பமுமாகும்)

Or as it is put in Balavyakaranamu Art. 4.

అత్తునకు సంధిబహుళముగానగు.

and in illustration of this rule various examples are quoted in Telugu of which the following example is very instructive from a Dravidian point of view viz. புட்டின+இல்லு=புட்டினில்லு or புட்டினயில்லு=பிறந்த வீடு.

This is an example of final அ having optional Sandhi before initial vowels; and புட்டின is இறந்தகாலப் பெயரெச்சம் and we may take it generally that in the case of Telugu இறந்தகாலப் பெயரெச்சம் the Sandhi is optional as in the above example; other similar examples in Telugu are செப்பின+அட்லு=செப்பினட்லு (சொன்னபடி); எதிகிஞ்சினட்டு (நலோபாக்கியானம் St.21) எதெஞ்சினட்டு (Ramayanam St 127).

Instance in Tamil of Sandhi of அ.

We shall now quote instances from ancient Tamil which will serve clearly to illustrate the above Telugu rule. The first and most important example is furnished by குறள் in the following verse.

புகழ்புரிந்தில்லிலோர்க்கில்லை யிகழ்வார்மு
னேறுபோற்பீடு நடை (வாழ்க்கைத்துணைநலம் St. 9).

Here புரிந்தில் is according to the annotator Parimelalagar's note, a contraction of புரிந்த (விரும்பிய)+இல் மனைவி) so that புரிந்த+இல் is combined into புரிந்தில் exactly like புட்டின+இல்லு is in Telugu combined into புட்டினில்லு under the above rule. In both instances final அ undergoes Sandhi. It is to be noted that this contraction of புரிந்த+இல் into புரிந்தில் is not after all necessary for purposes of the metre as without the contraction the lines would be quite as good a metre for

புகழ்புரிந்தவில்லிலோர்க்கில்லை யிகழ்வார்முன்
னேறுபோற் பீடு நடை

is a good குறள்வெண்பா though we have புரிந்தவில் without Sandhi. The author evidently thought it good Tamil to contract புரிந்த+இல் into புரிந்தில் and indulged in it and we find it to be so by comparison with Telugu.

2nd Instance.

The next example in ancient Tamil is found in திருவாசகம் in the opening lines

கறந்தபால் கன்னலொடு நெய்கலந்தாற்போலச்
சிறந்தடியார் சிந்தனையுள் தேனூறி நின்று

(Lines 46 & 47 சிவபுராணம்.)

Here சிறந்தடியார்=சிறந்த+அடியார் and this compound is not peculiar to Manickavachaka for we meet with it in the following lines of Vagisa.

பார்வன்காண் விசும்பவன்காண் பவ்வந்தான்காண்
பனிவரைகளிரவினொடு பகலாய் நின்ற
சீரவன்காண் திசையவன்காண் திசைகளெட்டுஞ்
செறிந்தவன்காண் சிறந்தடியார் சிந்தைசெய்யும்
பேரவன்காண் பேராயிரங்களேத்தும்
பெரியவன்காண் சிறியவன்காண் பெற்றமூர்ந்த
ஏரவன்கா ணெழிலாரும் பொழிலார்கச்சி
யேகம்பன்காணவனென் னெண்ணத்தானே

(திருவேகம்பம் திருத்தாண்டகம் 4).

A few minor instance.

We have other examples in such phrases as கற்றாங்கு=கற்ற+ஆங்கு as in

கற்றாங்கெரியோம்பிக் கலியைவாராமே
செற்றார்வாழ்தில்லைச் சிற்றம்பலமேய
முற்றாவெண்டிங்கள் முதல்வன்பாதமே
பற்றாநிற்றாரைப் பற்றாபாவமே

(சம்பந்தர்கோயில் st. 1).

and தொட்டனைத்து=தொட்ட+அனைத்து
தொட்டனைத்தூறு மணற்கேணி &c.

(குறள்)

and கொன்றாங்கு in

பொச்சாப்புக் கொல்லும் புகழையறிவினை
நிச்ச நிரப்புக் கொன்றாங்கு

(குறள் பொச்சாவாமை)

and பெட்டாங்கு in

நட்டார் குறைமுடியார் நன்றாற்றார் நன்னுதலாள்
பெட்டாங்கொழுகுபவர்

(குறள் பெண்வழிச்சேறல்)

We may also quote such well known phrases as செய்துழி, சிறந்துழி, புக்குழி, அந்தந்த, எந்தெந்த. &c.

4th Instance from திருக்கோவை.

We shall lastly quote from Manickavachaka's திருக்கோவை for it is 'எழுத்தென்பர் இன்புலவோர்'.(Poets esteem it as an excellent piece of a Tamil poem.)

ஆவியன்னாய் கவலேலகலே மென்றளித்தொளித்த
வாவியன்னார் மிக்கவாவினராய்க் கெழுமற்சழிவுற்
றாவியன்னார் மன்னியாடிடஞ் சேர்வர்கொலம்பலத்தெம்
மாவியனான்பயிலுங் கயிலாயத்தருவரையே.

(st. 37).

Here மிக்கவாவினராய் is a contraction of மிக்க+அவாவினராய் and the annotators both here and in குறள் only say that அ is contracted by elipsis but would not say that அ underwent Sandhi like the Telugu grammarian. The reason seems to be that whereas the contraction of அ in Telugu is very common it is not so in Tamil and the examples are rather few and found only in ancient Tamil. This very probably has led the Tamil people to regard the elision of அ as an instance of contraction rather than of Sandhi which is not, besides, noticed by the modern grammarians.

5th Instance from same poem.

Again note the words இந்திடம் and உந்திடம் in the following verse from திருக்கோவை again.

'செய்குன்றுவை யிவ்வீர்மலர்வாவி விசும்பியங்கி
னைகின்ற திங்களெய்ப்பாறும் பொழிலவை ஞாங்கரெங்
கும்
பொய்குன்ற வேதியரோதிட முந்திட மிந்திடமும்
எய்குன்றவார் சிலையம்பலவற்கிடமேந்திழையே.

உடன்போக்கு st. 223.

உந்திடம் and இந்தயிடம் are contracted forms of உந்த+இடம் and இந்த+இடம்.

6th Instance from காஞ்சிபுராணம்.

We shall just refer to an instance in a modern work *viz* காஞ்சிப் புராணம்.

பொருவில் கச்சியம் புராணம்வண் டமிழினிற் புகலென்
றிருவிலம்புகழ் மணிமதிற்கச்சியேகம்பர்
திருவருட்குரியான்றவர் கூறியசிறப்பா
லுரிமையுற் றெழுமாசை யானுரைத்திடலுற்றேன்

(சிறப்புப்பாயிரம் st. 23)

Here உரியான்றவர்=உரிய+ஆன்றவர் and உரி is said to be a contraction of உரிய though really அ has elided by Sandhi under the Dravidian rule. And then we shall quote the word 'அந்தில்=in that place, which is made up of அந்த+இல்=that place. See this word in the last stanza in காஞ்சிபுராணம்.

7th Instance.

The next example is found in திருக்களிற்றுப்படியார் and is as follows:

இன்றிங்கசேதனமா மிவ்வினைக ளோரிரண்டுஞ்
சென்றுதொடருமவன்சென்றிடத்தே—யென்னுந்தான்
நீதுறுவ னாற் சிவ பதிதான கைவிடுமோமாதொரு
கூறல்லனோ மற்று

Here சென்றிடத்தே=சென்ற+இடத்தே and அ in சென்ற has elided by Sandhi under the Telugu rule in question exactly like புட்டினில்லு, புரிந்தில், and சிறந்தடியார். The peculiarity here is not noticed in the notes annexed to the stanza. In the following குறள் சென்ற+இடம் has no Sandhi because the Sandhi in question is optional under the Telugu rule and not compulsory.

சென்ற விடத்தாற் செலவிடாதீ தொரீ இ.
நன்றின் பாலுயப்பதறிவு (குறள் அறிவுடைமை)

8th Instance.

The next example we quote is from the illustrious author அருணந்தி:—

உரைத்தவித்தொழில்கண் மூன்று மூவருக் குலகமோத
வரைத் தொருவனுக்கே யாக்கிவைத்திங் கென்னை
யென்னிற்
விரைக்கமலத் தோன் மாலு மேவலான் பேவி னோர்கள்
புரைத்ததி கார சத்தி புண்ணிய நண்ணலாலே (சுபக்கம்
St.34

In the last line புரைத்ததிகாரசத்தி=புரைத்த (உயர்ந்த)+அதிகாரசத்தி and the peculiarity is noticed by சிவஞான யோகிகள் himself in his commentaries who however in the usual phraseology of annotators says 'புரைத்த என்னும் பெயரெச்சத்தின் அகரம் விகாரத்தாற்றொக்கது,

9th Instance.

We shall next quote other verses from குறள்:—

தென் புலத்தார் தெய்வம் விருந்தொக்கல் தானென்றாங்
கைம்புலத்தா றோம்பல் தலை (இல்வாழ்க்கை St.3)

என்றாங்கு=என்ற+ஆங்கு and Parimelalagar says 'என்ற என்பது விகாரமாயிற்று.' And a similar example is found in

சுவை யொளி யூறோசை நாற்ற மென் றைந்தின்
வகைதெரிவான் கட்டேயுலகு (நீத்தார் பெருமை St. 7)

10th Instance from கொன்றைவேந்தன்.

We shall then refer to the following line from கொன்றைவேந்தன்.

"தாயிற் சிறந்தொரு கோயிலுமில்லை" where சிறந்தொரு is generally taken as சிறந்த+ஒரு.

In this connection we cannot pass over a footnote by the editor of பதினோராந்திருமுறை to the following stanza in கயிலைபாதி காளத்திபாதி which appears to furnish an example for the rule in question though really it has nothing to do with the point in question.

போகின்ற மாமுகிலே பொற்கயிலை வெற்பளவு
மேகின் றெமக்காக வெம் பெருமான்-ஏகினுல்
உண்ணப்படா நெஞ்சமுண்டாற் கென்னுள்ளுறுநோய்
விண்ணப்பஞ் செய்கண்டாய் வேறு (கயிலைபாதி காளத்
திபாதி st. 75.)

A wrong Sandhi of final அ.

The editor's footnote is as follows :

"ஏகின் றெமக்கு-ஏகின்ற எமக்கு எனப் பிரிக்க-பெய
ரெச்சத்தி னிறுதி அகரம் தொகுத்தல் விகாரம்"

This note seems not to be correct.

The line may otherwise be explained as ஏகு+இன்று+எமக்காக without any difficulty and the suggested peculiarity makes the verse unintelligible.

There is one more instance in குறள் of the elision of அ but the word there, is வியங்கோள்வினைமுற்று and not பெயரெச்சம்.

தன்றுணை யின்றாற் பகை யிரண்டாற் றானொருவ
னின்றுணையாக் கொள்கவற்றி னொன்று
(பகைத்திறந்தெரிதல்)

11th Instance.

In the 2nd line கொள்க+அவற்றின் is combined into கொள்கவற்றின் and the annotator has no note upon it.

Telugu word அதெந்துதிருவாசகம்.

We have lastly to note a few Telugu words in ancient Tamil. One of them is the famous word 'அதெந்துவே' in 'அதெந்துவே யென்றருளாயே' in திருவாசகம். (அருட்பத்து) This is generally believed to be a Telugu word and is explained as meaning 'பயப்படாதே' 'நீயார்' 'என்ன.' But so far as we are aware no attempt has been made to show its Telugu formation and meaning nor do we meet with it in modern Telugu books. If we are allowed to guess we may say it is made up of அதி+எந்து= அதெந்து=whence is that? அதி meaning 'that' in Telugu loses its final இ before initial vowels and the last particle ஏ is Tamil and the word is not met with elsewhere.

Telugu word அக்கட in Tamil Ramayanam.

Another Telugu word is found in Ramayanam in the following verse.

திக்கயம் வலியில தேவர்மெல்லியர்
முக்கணன்கயிலையும் முரணின்றுயது
மக்களுங் குரங்குமே வலியவாமெனின்
அக்கடாவிராவணற் கமைந்தவாற்றலே
(யுத்தகாண்டம் மந்திரப்படலம்)

In the last line the word அக்கடா=there, is Telugu. Only the final vowel is here lengthened while it is short in Telugu. But however take the word இந்தமு in Telugu which in Tamil is lengthened into இந்தா=come here, take this as in

வந்தான் முதலெடுத்தவள்ளிக்குழியில்வைகும்
நந்தாவிளக்கனைய நங்கைமுகநோக்கி
இந்தா இ. தோரிளங் குழவியென்றெடுத்து
சிந்தாகுலந்தீரத்தேவிகையிலீந்தனனே
(ஸ்காந்தம் வள்ளியம்மைத் திருமணம்)

Tamil ஒன்று means other as Telugu ఒండు.

We have one more interesting word in Tamil ஒன்று cognate with Telugu singular ஒண்டு plural ஒருலு That Tamil ஒன்று is Telugu ஒண்டு (ఒండు) will be clear from the consideration of a few analogous words. Take ஞான்று=day which is cognate with Telugu நாஂடு The nasal ன் in ஞான்று is represented by half sunna in Telugu நாஂடு=day for without the half sunna the word நாடு in Telugu as well as in Tamil means country Take again மூன்று=three which is Telugu மூஂடு the half sunna in the latter representing the nasal ன் in the former. In ఒండు (ஒண்டு) we have full sunna because the preceding vowel is short while it is long in மூடு and நாடு and the Telugu rule is after long vowels the sunna cannot be full otherwise we should have மூண்டு and நாண்டு. Now consider the meaning of second ஒன்று in the following line.

'ஒன்றை நினைக்கினது ஒழிந்திட்டொன்றாகும்'

The second ஒன்று is explained as மற்றொன்று (நல்வழி). Why should we understand மற்று before ஒன்று ? Is it because we have the word once at the beginning of the line ? Consider the meaning of ஒன்று in the following line.

கண்டொன்று சொல்லேல் ? (ஆத்திசூடி) What does ஒன்று mean here? மற்றொன்று? Why should we understand மற்று here again and why should the author use one word in the sense of another word ?

Compare again the following lines

இருநோக்கிவளுண்கணுள்ளதொருநோக்கு
நோய்நோக்கொன்றந் நோய்மருந்து
(குறிப்பறிதல் 1)

Here the second ஒன்று is paraphrased as ஏனையது by the annotator.

We can understand the peculiar meaning of ஒன்று in the above instances if we try to understand the meaning of the cognate word ஒண்டு in Telugu. This latter word is explained as 'one, one thing, other, different' in the Telugu Dictionary and used in the sense of 'other' very commonly in Telugu.

Compare the following instances in Telugu.

1. అట్లయిన నీయొద్దనుండుదు, ఒండువిధంబైన సుండ నేరననిన
రాజమాతసంతసిల్లె (నలోపాఖ్యానము)

(on those conditions, I shall serve you, I cannot agree to be with you on other conditions).

2. క్రూరాస్త్రంబులఁజేసి రొండొరులపైఁ గోదండపాండిత్యులై
(యుద్ధకాండము)

3 చింతకవులెందఱుఁదపసులచిత్తమందు
వర్ణమిళితంబు చిత్రరుపంబుయవను
లందు నేకానియొండెడఁజెందకుండ
లీలధరయేలె రామభూపాలవరుడు.

In the 1st example ఒండువిధంబైన means if the conditions are different and ఒండు means other, different.

In the 2nd example ఒండొరులపై=Upon each other, ఒండు=one and ఒరులు=other.

In the 3rd example ఒండెడ=in other places.

In the 1st and 3rd examples, ఒండు occurs alone and means other, different without correlating with another ఒండు; and such an example we have in 'கண்டு ஒன்று சொல்லேல்' which means பார்த்திருந்து வேறுபொருளைச் சொல்லாதே. This use of ஒன்று is very common even in ordinary conversation, see ஒன்று சொன்னாலொன்று செய்கிறான் (I say one thing, he does another thing) The second ஒன்று means another, different and cannot mean anything else.

In these instances the mistake that is committed is, not recognising ஒன்றுas meaning 'different,' 'other' but to substitute by way of construction the word வேறு before the word ஒன்று as if it is understood there and not denoted by the word itself.

There is one more word in சீவகசிந்தாமணி which is peculiar to Tamil but is a common word in Telugu It occurs in the following stanza.

ஞாலம் விற்பன பைங்கிளி தன்னிறத்
தாலுமா பவளக் குளம் பார்ந்தன
காலி னெய் யனகண் வவ்வு காட்சிய
நால்கு பண்ணினர் நாலவரு மேறினார்

(கனகமாலையா ரிலம்பகம் st. 218)

The underlined word நால்கு is the Telugu நாலுகு meaning four, and in Telugu ளு, லு, டு in the middle of words optionally lose their vowel உ as பலுகு=பல்கு சிலுக=சில்க, கடுபு=கட்பு; so நாலுகு=நால்கு; நச்சினார்க்கினியர் in his notes calls this word however a பெயர்த்திரிசொல் and not திசைச்சொல். He quotes another instance of the use of the word from பொருநராற்றுப்படை 'பால்புரை புரவிநால்குடன்பூட்டி'.

Lastly there are certain verbal forms in திருவாசகம் whose formation is peculiar to Tamil though they become intelligible we believe by comparison with similar Telugu forms. Those verbal forms are 'கொய்யாமோ' in 'பூவல்லி கொய்யாமோ,' 'ஆடாமோ' in 'பொன்னூசலாடாமோ' and 'கொட்டாமோ' in 'தெள்ளேணங் கொட்டாமோ'. These forms கொய்யாம், ஆடாம் and கொட்டாம் mean evidently கொய்வாம், ஆடுவோம் and கொட்டுவோம் and not கொய்யமாட்டோம், ஆடமாட்டோம் and கொட்டமாட்டோம் as they would mean now in modern Tamil. We have not been able to meet with similar forms elsewhere even in திருவாசகம் itself. The lines in which these forms occur are probably choruses which must have been in current use at the time of Manickavachakar and even before and which the author has introduced into his poem for the purpose of popularising it.

Aorist form 'ஆடாமோ' 'கொய்யாமோ' and 'கொட்டாமோ' in திருவாசகம்.

In Tamil it will be noticed that except குறிப்புவினை முற்று as உரியான், பொன்னன் and negative forms such as செய்யான், வாரான், and வியங்கோள் as போ, போக and some others, all other verbs have got the tense particles connecting the பகுதி and விகுதி. But in the above forms கொய்யாம், ஆடாம் and கொட்டாம் we have not these tense particles but the பகுதி and விகுதி meet each other directly though the verbs are neither negatives nor குறிப்புவினை nor வியங்கோள். Such forms are rare in Tamil even when we have to express an action without reference to time, the present tense being used for the purpose under the rule 'முக்காலத் தினுமொத்தியல் பொருளைச் செப்புவா நிகழுங்காலத்தானே' In other words Tamil has no peculiar form of the verb for expressing an action without reference to time. Such forms we have in Telugu and are called తద్ధర్మార్థకము (Taddharmarthakamu) Aorist forms. In these forms the 1st person plural of ஆடு is ஆடேமு which would correspond to Manickavachakas' ஆடாம், only எம் being used in Telugu for ஆம் in Tamil though ஆம் and எம் are both first person plural terminations in Tamil and Telugu. So கொய்யாம் would correspond to Telugu Aorist form கோசேமு or கொய்யேமு and கொட்டாமே is Telugu கொட்டேமு, just as ஆடும் and ஆடுதும் correspond to respective Telugu Aorist forms ஆடுரு and ஆடுதமு.

Therefore these forms seem to be traces of some old Aorist Tamil forms which have been lost in modern Tamil and even in the time of Manickavachakar. Seeing therefore that Telugu throws so much

light on ancient Tamil, we would slightly modify the following Sutram in இலக்கணக்கொத்து viz.

'பல்காற்பழகினுந் தெரியாவுளவேல்
தொல்காப்பியந் திருவள்ளுவர் கோவையார்
மூன்றினு முழங்குமாண் டினுமிலையேல்
வடமொழி வெளிபெற வழங்குமென்ப'

into

பலகாற்பழகினுந் தெரியாவுளவேல்
தொல்காப்பியந் திருவள்ளுவர் கோவையார்
<u>செந்தமி ழுடன்சேர் தெலுங்கே கன்னடம்</u>
ஐந்தினு முழங்குமாண் டினுமிலையேல்
வடமொழி வெளிபெற வழங்குமென்ப.

T. VIRABADRA MUDALIAR B.A. B.L.

Kannappar the Hunter Saint.

About three thousand years* ago, the tract adjoining the Nagari hills on the side of Srî Kalahasti† was known as Pottappi, and a small village there bore the name of Uduppûr. In that village there was a king named Nâgan who ruled over the tribe of hunters. His wife was Tattai. Nâgan being blessed with all the necessaries and even the luxuries of life enjoyed the pleasures of the world with his queen to his heart's content. But ere long, the thought that they had no children gained ground with both Nâgan and his wife and very soon became an absorbing theme for them. They felt their position very miserable and this led them to seek some means of getting a son. The only means open to such ignorant rustics is not difficult of guessing, for they would resort to a temple and pray to God for a son. And in Nâgan's case, the tutelary deity was Muruga, the God of Kurinji, i.e mountainous regions and he with his wife began to worship with great fervour and devotion that God and presented to his temple a number of fowls and peacocks. Muruga was not slow to reward them for their faith, for Tattai soon begot a son. All the village rejoiced that the old Nâgan at last was favoured with a son who could succeed him to the sovereignty of the hunting folk. When Nâgan first beheld the child in the hands of his queen, the queen with pleasure passed it to the hands of the king and the king received it with an equal amount of pleasure. But the king felt the young huntsman to be stiff and therefore styled him *Tinnan* by which name he was thenceforward known. Nothing mystic or marvellous is recorded about his growth for he grew like other children. He was not, however, put to the school of letters, for of what use was it to hunstmen or their king? They had need of a knowledge of archery and Tinnan was initiated into all the highways and byways of this art and the arts that complemented it in making one a good huntsman. In no time, Tinnan mastered the arts and became a skilful hunter. But Nâgan was reaching his dotage and had already lost much of his strength in his hunting excursions. Therefore he seriously thought of retiring from his work. His office accordingly fell on the shoulder of the young prince who could fill his father's position most suitably.

To the high class people of the towns, hunting is a pastime and is hardly resorted to. But to the tribe of hunters living in the interior of mountains, it is a profession and their life depends on how they fare in that profession. So the young Tinnan was launched into this perilous and serious life but he felt himself quite at home there, being the fitting son of a valorous father. He went to the forest many a time on hunting excursions, almost daily we might say. While Tinnan was bent upon chasing the wild animals of the forest, his soul was hunting after the blessed Peace and this internal hunting Tinnan knew not. In the bustle of the world, he had no time to have a peep into the inner regions till the occasion came when the voice of the soul grew stronger and overcame the body and the senses of the innocent huntsman. It was on a pleasant morning that Tinnan set out on a hunt at the head of several huntsmen and encountered by chance a hog. It fell into the net of the hunters but soon cut it asunder and ran in hot haste to escape the grip of its eager pursuers. The valiant king was not to be cheated so. He continued the pursuit till all huntsmen grew tired except Nânan and Kâdan who followed him and it also tired halted under a shady tree on the side of the mountain. Tinnan drew his sword and cut the animal in two. The two followers of the king praised him much and then addressed him thus:

* This date is only tentative. Since the great Sankarachârya who according to the latest researches flourished in the 1st century B. C. has paid homage to this Saint in his *Sivânanda lahari* as well as to Sri Jnanasambandha and as it is well known that Kannappar flourished before. Jnanasambandha who has been referred to in the Saundarya lahari and his elders in the SaivaSantana e.g. Manikka Vachaka, it is doubtful if Kannappa can be placed in any later times.

† This Sacred place was worshipped according to tradition by a spider, a snake and an elephant. Hence the name has been formed so as to indicate these three. சீகாளத்தி (சீ + காளம் + அத்தி.)

"Master, we have wandered far in the wilderness and are overcome with hunger and fatigue. Let us raise a fire here and cook this hog. This hog shall be our meal this day and we shall drink water from yonder river that flows on the mountain side." But Tinnanâr said "Which way takes us to the river you spoke of?" Nânan replied "Behold, that teak tree there; that passed, the river* Ponmuhali is in sight." Tinnanâr was glad that the river was so close and ordered his followers forthwith to accompany him with the hog and guide him. While marching, the Kalahasti mountain that was about five miles distant from the place caught the eye of Tinnanâr and he said to Nânan "Let us go straight to the mountain that is before us; for it looks so charming and cool." Nânan met his wish half way by saying "You are right, master, there is Kudumi Tevar (Supreme Deity) in that hill. We may worship him."

We cannot assure our readers if it was Tinnan's previous Karma or the pleasant aspect of the hill that first induced him to pay a visit to it. We might say that even supposing it was previous Karma, it acted just now through the agency of the appearance that the hill presented. But as soon as the words 'Kudumi Tevar' were uttered, Tinnan became a man transformed. It must have been that the old Nâgan now and then in his hunting excursions came and worshipped this Tevar and spoken in high appreciation of the same in the presence of Tinnan. And the desire to worship the celebrated God that was hitherto working in the subconscious regions of the huntsman now became explicit and he walked fast towards his goal. The fact that his mind was touched was no longer a secret for as he walked he observed "From the time I got a glimpse of this mountain and as I get nearer and nearer it, I have been feeling as if a great burden is being removed from my body. I don't know what might happen." These words indicate that he had no longer any control over himself and that he himself felt he was but an instrument in the hands of some superior agency whose ways he could not scan. In this mood the huntsman king with his followers reached the banks of Ponmuhali and there he ordered them to lay the hog under the shade of a tree. And to Kâdan he said "Make fire out of the sticks. We will go up the hill, worship the God and come back soon." No sooner did he direct Kâdan thus, than he was in the presence of the Siva Linga (Phallus); for such was the haste with which Tinnar proceeded to the summit of the hill. A real transformation took place here and Tinnar was no longer the hardy huntsman that he was but was transformed into a humble saint whose form was love. Our great men talk of the transformation of iron into gold at the sight of the *Darsana Vedi*. Even like that was the change of our huntsman. He ran to the God without losing a second as a mother would to her child who was long out of her sight. He embraced him most warmly and kissed him till his mind was filled. He heaved many a deep sigh, his hairs stood on ends, his eyes shed a flood of tears and his mind melted as the wax in the Sun He rejoiced saying "What a marvel, this God has become mine". The poor huntsman knew not that he had become the God's. "Oh Lord, thou art lonely in this forest infested with wild animals such as lions and elephants, tigers and bears." Thus grieving, he lost his self, unconscious that his bow slipped out of his hands. He came to his senses after a few minutes, when he said "Who is he that has poured water on his head and adorned him with flower and leaf?" To this replied Nanan who was standing by "Many many years ago, when I accompanied your father on a hunt and came with him to this mountain, I saw a brahman pouring water on his head, decorating him with flower and leaf, feeding him with some food and talking to him some words." This explanation of Nânan made Tinnan conclusively hold that these were the actions that the God of Kalahasti liked most. Immediately he cried "Alas! who is here to give him flesh to eat? I can go now and bring him food. But how can I part with him when he is alone?" To the poor huntsman the omnipotent God seemed to have no potency and was but a helpless creature like the ordinary beggar in the street. And this man had the presumption, one may begin to remark, to think that he could avert the dangers that might come to God But his love was the most sincere and to misconstrue it would amount to blasphemy. It is a matter of every day experience that worldly men attribute to human agency what can properly be attributed only to the higher powers that rule the earth. A mother's imagining that she saves her child from the dangers that are likely to overtake it or a friend's thinking that he helps his companion who is near his heart is but idle delusion. So our Tinnan's error lay only in

* The name means that the water of the river is gold-colored and the flow accompanied with a roaring sound "பொன்னைமேயொ கலியுடைமையிற் பொன்முகலி."

bringing his God to the level of ordinary men and the illiterate huntsman was not capable of any higher conception. But his Love is unsurpassed. The nature of the truest devotee cannot be higher than this man's; for says Nàrada in his Bhakti Sûtras "Love is surrendering all actions to God, and feeling the greatest misery in forgetting God." The Sage Sândilya also defines Love as "extreme attachment towards God." To Tinnan who now stood transformed, the concerns of his body were nothing but the concerns of his God were everything. So he at last decided that he should for a short time be away from God to procure for him flesh to eat. But his determination did not carry him a few yards when he returned to have a look at his dear God. Thus proceeded he and returned a number of times unwilling to leave him as the cow that is attached to her calf. But, after all the thought of his starvation took him a long way and he found himself in the presence of Kâdan and the fire he had raised. Kâdan paid his respects to him and said "I have made ready the fire. You may test the limbs of the hog according to your marks. It is very late for us, master, to get out of this forest. What is the cause of so much delay?" To him replied not Tinnan, but Nânan had accompanied him to the hill. "As soon as our master saw the God, he stood immovable from his presence like the guana (உடும்பு) that will not lose its hold of the tree hole. And now he has come here to take flesh for the God to eat. He has abandoned the leadership of the huntsmen and has become the God's man." Immediately Kâdan turned to Tinnan and said in foolish haste, "Well, master, what hast thou done? and what madness is this?" But these words of Kâdan although they were meant to be heard, Tinnan heard not being absorbed in the service of God. He held the animal carcase in the fire and cooked it himself, now and then tasting it to see if it was well boiled. The flesh that was good to taste he collected and secured in a leaf and the rest he threw away. The companions who were by could not forbear this and greatly vexed they remarked, "Our master is very mad. He tastes the rare flesh and throws it away like refuse. Although he is very hungry as we are, he does not consume it. Nor does he give it to us. He is God-mad. We do not know how to cure this madness. We shall report this to our king and queen and see what they can do. But let us look sharp and leave this forest with the other huntsmen that are waiting there." So saying they went their way.

(To be continued.)

S. ANAVARATAVINAYAKAM PILLAI, M. A.

THE ORIGINS OF MITHRAISM.

BY PROFESSOR FRANZ CUMONT OF THE UNIVERSITY OF GHENT.

IN that unknown epoch when the ancestors of the Persians were still united with those of the Hindus, they were already worshippers of Mithra. The hymns of the Vedas celebrated his name as did those of the Avesta, and despite the difference obtaining between the two theological systems of which these books were the expression, the Vedic Mitra and the Iranian Mithra have preserved so many traits of resemblance that it is impossible to entertain any doubt concerning their common origin. Both religions saw in him a good of light, invoked, together with Heaven, bearing in the one case the name of Varuna and in the other that of Ahura; in ethics he was recognised as the protector of truth, the antagonist of falsehood and error. But the sacred poetry of India has preserved of him an obscured memory only. A single fragment, and even that partially effaced, is all that has been specially dedicated to him. He appears mainly in incidental allusions,—the silent witnesses of his ancient grandeur. Still, though his physiognomy is not so distinctly limned in the Sanskrit literature as it is in the writings of the Zends, the faintness of its outlines is not sufficient to disguise the primitive identity of his character.

According to a recent theory, this god, with whom the peoples of Europe were unacquainted, was not a member of the ancient Aryan pantheon. Mitra-Varuna, and the five other Adityas celebrated by the Vedas, likewise Mithra Ahura and the Amshaspands, who according to the Avestan conception surrounding the Creator, are on this theory nothing but the sun, the moon, and the planets, the worship of which was adopted by the Indo-Iranians "from a neighbouring people, their superiors in the knowledge of the starry firmament," who could be none other than the Accadian or Semitic inhabitants of Babylonia. But this hypothetical adoption, if it really took place, must have occurred in a prehistoric epoch, and it will be sufficient for us to state, without attempting to dissipate the obscurity of this primitive times, the simple

fact that the tribes of Iran have never ceased to worship Mitra from their first asumption of worldly power till the day of their conversion to Islam.

In the Avesta, Mithra is the genius of the celestial light. He appears before sun-rise on the rocky summits of the mountains; during the day he traverses the wide firmament in his chariot drawn by four white horses, and when night falls he still illuminates with flickering glow the surface of the earth, "ever waking, ever watchful." He is neither sun, nor moon, nor stars, but watches with "his hundred ears and his hundred eyes" the world. Mithra hears all, sees all, knows all: none can deceive him. By a natural transition he has thus become for ethics the god of truth and integrity, the one that was invoked in the solemn vows, that pledged the fulfilment of contracts, that punished perjurors.

The light that dissipates darkness, restores happiness and life on earth; the heat that accompanies it fecundates nature. Mithra is "the lord of the wide pastures," the one that renders them fertile. "He giveth increase, he giveth abundance, he giveth cattle, he giveth progeny and life." He scatters the waters of the heavens and causes the plants to come forth from the ground; on them that honor him, he bestows health of body, abundance of riches, and talented posterity. For he is the dispenser not only of material blessings but of spiritual advantages as well. His is the beneficent genius that accords peace of conscience, wisdom, and honor along with prosperity, and causes harmony to reign among all his votaries. The devas, who inhabit the places of darkness, disseminate on earth along with barrennesss and suffering all manner of vice and impurity. Mithra, "wakeful and sleepless, protects the creation of Mazda" against their machinations. He combats unceasingly the spirits of evil; and the iniquitous that serve them feel also the terrible visitations of his wrath. From his celestial eyrie he spies out his enemies; armed in fullest panoply he swoops down upon them, scatters and slaughters them. He desolates and lays waste the homes of the wicked, he annihilates tribes and the nations that are hostile to him. On the other hand he is the puissant ally of the faithful in their warlike expeditions. The blows of their enemies "miss their mark, for Mithra, sore incensed, hath received them"; and he assures victory unto them that "have had fit instruction in the good, that honor him and offer him the sacrificial libations."

This character of god of hosts, which is the predominating trait in Mithra from the days of the Achæmenides, undoubtedly became accentuated in the period of confusion during which the Irania tribes were still at war with one another; but it is after all only the development of the ancient conception of struggle between the day and the night. In general, the pitcure that the Avest offers us of the old Aryan deity, is, as we have already said similar to that which the Vedas have drawn in less marked outlines, and it hence follows that Mazdaism left unaltered the main foundation of its primitive nature.

Still, though the Avestan hymns furnish the distinctest glimpses of the true physiognomy of the ancient God of light, the Zoroastrian system, in adopting his worship, has singularly lessened his importance. As the price of his admission to the Avestan Heaven, he was compelled to submit to its laws. Theology had placed Ahura-Mazda on the pinnacle of the celestial hierarchy, and thenceforward it could recognise none as his peer. Mithra was not even made one of the six Amshaspands that aided the supreme deity in governing the universe. He was relegated, with the majority of the ancient divinities of nature, to the host of lesser genii or *Yazatas* created by Mazda. He was associated with some of the deified abstractions which the Persians had leaned to worship. As protector of warriors, he received for his companion, Verethraghna, or Victory; as the defender of the truth, he was associated with the pious Sraosha, or Obedience to divine law, with Rashnu, justice, with Arshtât, Rectitude. As the tutelar genius of prosperity, he is invoked with Ashi-Vañuhi, Riches, and with Pârendî, Abundance. In company with Sraosha and Rashnu, he protects the soul of the just aginst the demons that struggle to drag it to Hell, and under their guardianship it soars aloft to Paradise. This Iranian belief gave birth to the doctrine of redemption by Mithra, which we find developed in the Occident.

At the same time, his cult was subjected to a rigorous ceremonial, conforming to the Mazdean liturgy. Sacrificial offerings were made to him of "small cattle and large, and of flying birds." These immolations were preceded or accompanied with moderate libations of the juice of Haoma, and with the recitation of ritual prayers,—the bundle of sacred twigs (*baresman*) always in the land. But before daring to approach the altar, the votary was obliged to purify himself by repeatad ablutions and flagellations. These

rigorous prescriptions recall the right of baptism and the corporeal tests imposed on the Roman mystics before initiation.

Mithra, thus, was adopted in the theological system of Zoroastrianism; a convenient place was assigned to him in the divine hierarchy; he was associated with companions of unimpeachable orthodoxy; homage was rendered to him on the same footing with the other genii. But his puissant personality had not bent lightly to the rigorous restrictions that had been imposed upon him, and there are to be found in the sacred text vestiges of a more ancient conception, according to which he occupied in the Iranian pantheon a much more elevated position. Several times he is invoked in company with Ahura: the two gods from a pair, for the light of Heaven and Heaven itself are in their nature inseparable. Furthermore, if it is said that Ahura created Mithra as he did all things, it is likewise said that he made him just as great and worthy as himself. Mithra is indeed a *yazata*, but he is also the most potent and most glorious of the *yazatas*. "Ahura-Mazda established him as the protector of the entire movable world, to watch over it." It is through the agency of this ever-victorious warrior that the Supreme Being destroys the demons and causes even the Spirit of Evil, Ahriman himself, to tremble.

Compare these texts with the celebrated passage in which Plutarch expounds the dualistic doctrine of the Persians: Oromazes dwells in the domain of eternal light "as far above the sun as the sun is distant from the earth," Ahriman reigns in the realm of darkness, and Mithra occupies an intermediary place between them. The beginning of the Bundahish expounds a quite similar theory, save that in place of Mithra it is the air (*Vayu*) that is placed between Ormuzd and Ahriman. The contradiction is only one of terms, for according to Iranian ideas the air is indissolubly conjoined with the light, which it is thought to support. In fine, a supreme god, enthroned in the empyrean above the stars, where a perpetual serenity exists; below him an active deity, his emissary and chief of the celestial armies in their constant combat with the Spirit of Darkness, who from the bowels of Hell sends forth his devas to the surface of the earth, —this is the religious conception, far simpler than that of Zoroastrianism, which appears to have been generally accepted among the subjects of the Acheæmenides.

The conspicuous rôle that the religion of the ancient Persians accorded to Mithra is attested by a multitude of proofs. He alone, with the goddess Anâhita, is invoked in the inscriptions of Artaxerxes alongside of Ahura Mazda. The "great kings" were certainly very closely attached to him, and looked upon him as their special protector. He it is whom they call to bear witness to the truth of their words, and whom they invoked on the eve of battle. They unquestionably regarded him as the god that brought victory to monarchs; he it was, they thought, that caused that mysterious light to descend upon them which, according to the Mazden belief, is a guaranty of perpetual success to princes, whose authority it consecrates.

The nobility followed the example of the sovereign. The great number of theophorous, or God-bearing, names compounded with that of Mithra, which were borne by their members from remotest antiquity, is proof of the fact that the reverence for this god was general among them.

Mithra occupied a large place in the official cult. In the calender the seventh month was dedicated to him and also doubtless the sixteenth day of each month. At the time of his festival, the king, if we may belive Ctesias, was permitted to indulge in copious libations in his honor and to execute the sacred dances. Certainly this festival was the occasion of solemn sacrifices and stately ceremonies The *Mithrakana* were famed throughout all Hither Asia, and in their form *Mithragân* were destined to be celebrated, in modern times by Mussulman Persia at the commencement of winter. The fame of Mithra extended to the borders of the Ægean Sea; he is the only Iranian god whose name was popular in ancient Greece, and this fact alone proves how deeply he was venerated by the nations of the great neighboring empire.

The religion observed by the monarch and by the entire aristocracy that aided him in governing his vast territories could not possibly remain confined to a few provinces of his empire. We know that Artaxerxes Ochus had caused statues of the goddess Anâhita to be erected in his different capitals, at Babylon, Damas, and Sardis, as well as at Susa, Ecbatana, and Persepolis. Babylon, in particular, being the winter residence of the sovereigns, was the seat of numerous body of official clergy, could not render them exempt from the influence of the powerful sacerdotal caste that flourished beside them The erudite and

refined theology of the Chaldeans was thus superposed on the primitive Mazdean belief, which was rather a congeries of traditions than a well-established body of definite beliefs. The legends of the two religions were assimilated, their divinities were identified, and the Semitic worship of the stars (astrolatry), the monstrous fruit of the nature-myths of the Iranians. Ahura-Mazda was confounded with Bel, who reigned over the heavens, Anâhita was likened to Ishtar, who presided over the plant Nenus, while Mithra became the Sun, Shamash. As Mithra in Persia, so Shamash in Babylon is the god of justice; like him, he also appears in the east, on the summits of mountains, and pursues his daily course across the heavens in a resplendent chariot; like him, finally, he too gives victory to the arms of warriors, and is the protector of kings. The transformation wrought by Semitic theories in the beliefs of the Rome, the original home of Mithra was not infrequently placed on the banks of the Euphrates. According to Ptolemy, this potent solar deity was worshipped in all the countries that stretched from India to Assyria.

But Babylon was a step only in the propagation of Mazdaism. Very early the Magi had crossed Mesopotamia and penetrated to the heart of Asia minor. Even under the first of the Achæmenides, it appears, they established themselves in multitudes in Armenia, where the indigenous religion gradually succumbed to their cult, and also in Cappadocia, where their altars still burned in great numbers in the days of the great geographer Strabo. They swarmed, at a very remote epoch, into distant Pontus, into Galatia, into Phrygia. In Lydia even, under the reign of the Antonines, their descendants still chanted their barbaric hymns in a sanctuary attributed to Cyrus. These communities, in Cappadocia at least, were destined to survive the triumph of Christianity and to be perpetuated until the fifth century of our era, faithfully transmitting from generation to generation their manners, usages, and modes of worship.

At first blush the fall of the empire of Darius would appear to have been necessarily fatal to these religious colonies, so widely scattered and henceforward to be severed from the country of their birth. But in point of fact it was precisely the contrary that happened, and the Magi found in the Diadochi, the successors of Alexander the great, no less efficient protection than that which they enjoyed under the Great King and his satraps. After the dismemberment of the empire of Alexander, there were established in Pontus, Cappadocia, Armenia, and Commagene, dynasties which the complaisant genealogists of the day feigned to trace back to the Achæmenian kings. Whether these royal houses were of Iranian descent or not, their supposititious descent nevertheless imposed upon them the obligation of worshipping the gods of their fictitious ancestors. In opposition to the Greek kings of Pergamus and Antioch, they represented the ancient traditions in religion and politics. These princes and the magnates of their *entourage* took a sort of aristocratic pride in slavishly imitating the ancient masters of Asia. While not evincing outspoken hostility to other religions practised in their domains, they yet reserved special favours for the temples of the Mazdean divinites. Oromazes (Ahura-Mazda), Omanos (Vohumano), Artagnes (Verethraghna), Anaïtis (Anâhita), and still others received their homage. But Mithra, above all, was the object of their predilection. The monarchs of these nations cherished for him a devotion that was in some measure personal, as the frequency of the name Mithradates in all their families attests. Evidently Mithra had reamined for them, as he had been for the Artaxerxes and the Dariuses, the god that gave monarchs victory,—the manifestation and enduring guaranty of their legitimate rights.

This reverence for Persian customs, inherited from legendary ancestors, this idea that piety is the bulwark of the throne and the sole condition of success, is explicitly affirmed in the pompous inscription engraved on the colossal tomb that Antiochus I, Epiphanes, of Commagene (69-34 B. C.), erected on a spur of the mountain-range Taurus, commanding a distant view of the valley of the Euphrates. But, being a scendant by his mother of the deSeleucidæ of Syria, and supposedly by his father of Darius, son of Hystaspes, the king Commagene merged the memories of his double origin, and blended together the gods and the rites of the Persians and the Greeks, just as in his own dynasty the name of Antiochus alternated with that of Mithradates.

Similarly in the neiohboring countries, the Iranian princes and priests gradually succumbed to the growing power of the Grecian civilisation. Under the Achæmenides, all the different nations lying between the Pontus Euxinus and Mount Taurus were suffered by the tolerance of the central authority to practice their local cults, customs, and languages. But in the

great confusion caused by the collapse of the Persian empire, all political and religious barriers were demolished. Heterogeneous races had suddenly come in contact with one another, and as a result Hither Asia passed through a phase of syncretism analogous to that which is more distinctly observable under the Roman empire. The contact of all the theologies of the Orient and all the philosophies of Greece produced the most startling combinations, and the competition between the different creeds became exceedingly brisk. Many of the Magi, from Armenia to Phrygia and Lydia, then doubtless departed from their traditional reserve to devote themselves to active propaganda, and like the jews of the same epoch they succeeded in gathering around them numerous proselytes. Later, when persecuted by the Christian emperors, they were obliged to revert to their quondam exclusiveness, and to relapse into a rigorism that kept growing more and more inaccessible.

The definitive form that Mithraism assumed will receive brief consideration in our next article.

"THE OPEN COURT."

A Tired Brain.

ROBT. H. PERKS, M.D., F.R.C.S.

The condition popularly known as "brain fag," "brain exhaustion," or "tired brain," is one fairly common to-day, and is used to designate a state of ill-health, of which the prominent symptoms are inability for prolonged or concentrated mental work, sleeplessness, and often apprehension of impending disaster; and in which there is also usually a feeling of general weakness and lassitude, together with digestive troubles and constipation.

It is true that the *exciting* cause is often excessive mental strain, anxiety, and "worry," which, the last two especially, by their depressing action and undue call upon the stock of nervous energy, seriously interfere with the organic functions of digestion, excretion and nutrition, this action being often assisted by too sedentary habits and a complete neglect of personal hygienic measures. It is to these secondary causes that the condition described is due. In fact, it may be truly said there can be no brain fag if the digestive organs perform their functions properly. The appetite becomes impaired, there is often a craving for stimulating foods and drinks, and such food as is taken is slowly and imperfectly digested, yielding but a tithe of its nutritious elements to the organism, and the rest during its retention undergoes fermentation and decomposition, producing poisons which are absorbed into the blood, and which are the immediate cause of the morbid symptoms. The individual is, in fact, self-poisoned, or in medical language is suffering from auto-intoxication.

Although the disease has acquired its popular name from the prominence of particular and easily discernible symptoms, and is usually considered as a more or less local brain trouble, I have never seen a case in which the secondary causes were absent, or were not the most powerful in maintaining the condition. In fact, with the exciting causes they form a vicious circle, from which, when well established, it is difficult to escape.

In old persons and in some organic diseases we often have another factor added. *i. e.*, rigidity of the arterial system preventing a due supply of blood to the brain; this condition with a feeble heart will alone often give rise to similar cerebral symptoms, but these are usually found to be aggravated by the existence of digestive difficulties also.

As it is generally recognised that drugs are of quite secondary importance in relieving such sufferers, the advice usually given may be summarised in the words "rest" and "change." But many persons owing to their circumstances are quite unable to avail themselves of either (and if taken alone these are usually non-effective); it is for these more especially that I propose to indicate means, available by all, by which health can be regained and maintained. I will deal with these under separate headings for convenience sake.

Rest. The hours of mental work, if excessive, must be shortened to a reasonable period. Mental "rest" should be sought in "variety" of objects, rather than in complete inaction. A mind tired in one particular set of faculties finds relief in an occupation involving the use of another set. Hence the well-known recuperative effects of "hobbies," gardening, etc., on a mind tired with professional or commercial details. Try to cultivate some interests as different as possible from the usual ones.

Baths. A rapid plunge or sponge bath in water, cold or with only the chill off, should be taken on rising, followed by vigorous rubbing; not only does the shock act as a nerve tonic, but the skin is rendered healthy and its recuperative functions increased. If for any reason a bath is not available, a vigorous kneading and rubbing of the muscles with the bare hand on the bare body (always in a direction *from* the extremities *towards* the heart) for five minutes, may be used as a substitute.

Few people are aware of the vivifying influence of a "sun bath," are such an easily available and powerful therapeutic agent would become largely used. It can be most readily enjoyed, by reclining nude, on a couch placed before a convenient window; if unpleasantly hot, the heat rays can be partially intercepted by a screen or covering of *blue* gauze or veiling. The duration of the bath should be quarter of an hour to begin with, and may be increased gradually up to an hour. The head, however, should be always shaded.

Food. Oxygen is a true "food" of the highest importance, and to get a due supply deep breathing must be practised. Most people breathe with only a small portion of their available lung capacity, and suffer from inadequate supply of oxygen in consequence. A full supply is especially necessary in the conditions of which we are treating. Whilst in the reclining, or erect sitting, or standing positions, a deep, steady inspiration should be taken slowly through the nostrils, fully expanding the whole of the chest and pressing the abdominal walls downwards and outwards, followed immediately by an equally slow, steady expiration, these should be continued until a sense of fatigue is experienced in the muscles of the chest walls, which will be felt in one unused to such complete breathing, after about 8 or 10 inspirations—but a little practice will enable it to be extended to 30, 40 or 50 such inspirations. Slight dizziness may be produced at first, and some tingling sensations of the extremities, but these soon pass off.

Such deep breathing should be practised in bed immediately on retiring and on awakening in the morning, and at least once during the day; in fact, it is desirable to practise it frequently till it becomes a habit. A delightful sense of lightness and well-being will be found to result from this practice when properly executed and persevered in. I need hardly say it should be done in the purest air available, and to that end free ventilation should be secured, without draught, and the windows of the sleeping apartment should be always open. As much exercise as possible in the open air should be taken.

Food should consist mainly of—

Whole Meal Bread or biscuits. The former may with advantage be toasted.

Nuts. Walnut, almond, pine kernels and Barcelona nuts, which should be shredded in an Ida nut mill; and chestnuts, which may be steamed.

Olive Oil. Freely with salads, bread, etc. (see that it is "Olive," not Cottonseed Oil). Cream or butter may be taken, but good Olive Oil is preferable.

Fresh and Dried Fruits. The former for preference, but they must be ripe. Take of these freely.

Salads. Watercress, beetroot, lettuce, onion, etc., with abundance of oil and a little vinegar.

Tea, coffee, alcoholic liquors and flesh food should be absolutely avoided—or the former taken only much diluted and in small quantity. This diet furnishes everything that is required for the nourishment of all the tissues, and especially of the nervous tissues, and will be found to restore and promote the regular action of the bowels.

Before commencing this regime a 6 or 12 hour fast is desirable, giving the stomach time to empty itself and recuperate, and to establish a healthy appetite.

Do not eat unless hungry, and when eating see that each mouthful is thoroughtly masticated and reduced to a fluid pulp before it is swallowed.

Nuts, usually considered (in error) to be difficult of digestion, will give no trouble when this is observed.

Not more than three meals daily should be taken, and of these one should be very light. They should have an interval of 5 hours between each, and the last should be taken not less than 3 hours before retiring. Fluid (water) to be taken 2 hours after a meal.

For sleeplessness, a very cold or very hot (the former preferable) foot bath immediately before reti-

ring, and the deep breathing exercise as soon as in bed, will usually be followed by sleep. A glass of hot water or hot lemonade the last thing (in bed) will often be a valuable aid to the same end.

The adoption of, and careful perseverance in, the course sketched out above, simple as it seems, will be found to be of striking benefit in all cases of brain fag.

I may add that this paper is written to answer the question of one of the correspondents of *The Herald*, so that others beside the lady who wrote may have the opportunity of benefiting thereby.

I shall be glad to welcome further enquiries suitable for dealing with in the same way.

As a last word, I would, say above all "Don't worry;" worry is the most fatal destroyer of vital energy that we know, use every effort of the will to attain and maintain a placid and hopeful mental attitude. I know this is very easy to advise and very difficult to perform; in truth it can only be completely realized when we have become "as little children" with complete trust and confidence in the love and wisdom of the Divine Father.

THE HERALD OF THE GOLDEN AGE.

MODERN MAN-MAKING.

We find in. *The Ladies Home Journal*, an American periodical of great merit, a scrap of poetry (from an unknown author) which pictures so admirably and truthful the modern methods of rush and cram, that we reproduce it. MAKING A MAN.

"Hurry the baby as fast as you can,
Hurry him, worry him make him a man.
Off with his baby clothes, get him in pants,
Feed him on brain-foods, make him advance.
Hustle him, soon as he's able to walk,
Into a grammar-school, cram him with talk.
Fill his poor head full of figures and facts.
Keep on a jamming them in till it cracks.
Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.
Get him in business and after the cash,
All by the time he can raise a moustache
Let him forget he was ever a boy;
Make gold his God, and its jingle his joy.
Keep him a hustling and clear out of breath,
Until he wins—*nervous prostration and death.*"

THE THEOSOPHIST.

IS RELIGION A MERE SENTIMENT.?

This means that religion is something not appealing to reason, or a something which is more a mawkish affectation than healthy ratiocination, a something emotionally imaginative, not a fact established by the intellect, a something which from the point of utility would seem to be superfluous, a something which man can very well do without. Have plants and stones religion, for example? nor do we find animals troubling themselves about God or soul! It is man that somehow religion holds under its fascination. Why?

2. Looking over history, modern as well as ancient we find mankind have been swayed in its destiny by this one fact among others, viz: the religious sentiment. Whether it is a false sentiment or a sentiment based on reason, we shall see further on. But the fact remains that such a sentiment guided the wisdom of men, individually and collectively, in the home as well as in the nation. This fact stands as a protest against all those stray reasoners, like those who belong to the school of Chârvâk or Augustus Comte. Whether the religious sentiment worked for weal or woe on the whole is another question. What we wish to lay stress here is that the sentiment existed as a fact among mankind and largely influenced them at all times. If it exists not in stones, plants and animals, reason should not get offended if it exists in man. The very fact that it is in man or at least suspected in him shows that man is on that very account differentiated from mere stone, plant or beast. Man may thus be called a religious animal. That he is so cannot be gainsaid. Why he is so is certainly a mystery? It is no use contending that we might do very well without religion, but who will listen? In spite of the preacher of *No*-religion, man yet *wills* to be religious! He is made up of that as one more part with other parts; singling him out from his neighbours in creation. A clever man of intellect may call it superfluous, another of reason dub it as non-utile, and yet another seer sentence it as false but still that man insists on having it as his birth-right is a fact that cannot be ignored. In spite of my omniscient (?) reason to exclude the religious sentiment, the sentiment or whatever be it, clutches on mankind with as fast a hold as ever, in times when there were only savages, as well as in times which boast of philosophers. If the savage sends his love to a fetish, the philosopher amorously contemplates on an immanent something,

though both the fetish and the something share the common feature of ever eluding grasp. Curiously too, sometimes this spirit (or ghost of God), seems more tangibly present to the undoubting fool than to the doubting metaphysician. Why?

3. Sentiment is feeling, emotion, a craving and leaning of the heart towards a something which it has not heretofore possessed and which it longs very much to possess. It is a desire springing from the heart, betokening that we are not content with what we have. Emotion as well as intellect both characterize man. The blunder made is when intellect is allowed to dethrone emotion, or emotion allowed to usurp the place of intellect. Imagination seems the handmaid of both emotion and intellect. If then we concede that everything has its uses in the economy of nature and that each, emotion, intellect &c, has its part to play, and that religion has its roots both in intellect and emotion, and that religious sentiment is an existent or even a suspected fact, then it is evident that either to call it false, or superfluous or non-utile is simply to call it as each one's fancy may suggest; but all the same it is an undeniable fact that it works as a potent agent among mankind.

4. Those who would support reason alone and divorce emotion,—are they satisfied with their estate of reason? Unfortunately not. Any writer may be selected, and it would be easy to detect in his writings many a strain of dissatisfaction, at once a disproof of the position which he tries to assume. The writer too can be detected as tired and disgusted with the conditions in which he is placed or in which he would place himself. In trying to harmonize his whole being with the rule of reason, he finds for himself that he is out of tune with his emotional nature; and unless and until both the strings of his harp are put in harmony, the music of his being will be found to produce discord.

5. If then emotion is a part of our nature, what constitutes religion, if it has its roots also in emotion? Again, as intellect is a part of our nature, and if religion has also its roots therein, what is that intellectual religion? We have thus two: emotional religion—which is a sentiment (?)—and intellectual religion, accordant with reason. But what is religion to begin with? Religion is that which concerns itself about finding out the existence of an Unseen power to which all nature as a whole is subordinate; from which all nature is evidently derived &c; the finding out the relation in which man stands to that Power; the duties arising from out of such relation; what is it that man aspires for; who and how are his aspirations granted; under what conditions the great Power grants them; whether man has an immortal part in him (the soul) &c. The intellect which employs itself in finding out this kind of knowledge constitutes the intellectual religion. While this is the case, emotion will not keep quiet. When the intellect points or endeavours to point a Higher Being ordering guiding, loving the universe, naturally a feeling arises in man, a feeling of reverence, of humility, of love &c towards that Being. With this feeling is combined the aspirations of man desiring for a better kind of state, and a different arrangement of things, than where he finds himself at present,—aspirations longing for a permanent order of things,—aspirations stimulated by the feeling of dissatisfaction with the fleeting conditions encompassing him, and disgust with what is found to be pregnant with pain, suffering, disease and death, surrounding him. The strange combination of aspiration and reverence (or devotion) is what constitutes the emotional religion. Religion is thus a real sentiment, and is based both in reason and emotion.

6. As regards religious sense in man, there is a strange interaction between intellect and emotion ¶ No philosopher can entertain dreams of higher knowledge unless he had the prime motor of feeling behind his intellect. The feelings for the Unknown are, as for example in the saints, found much stronger and deeper than the feelings which arise for things known. Saints are peculiar beings. They behave strangely from the worldly man's stand-point, and so are worldly men strange in the eyes of the saints.* The peculiarity of these developed saints consists in their emotion for the Unknown raised to the highest pitch, whereas they are trained to have no feelings of attachment &c for wordly affairs; whereas the worldly men are quite the reverse. The feeling is in the background even before intellect. All the work of the intellect is really performed by emotion—though unrecognized—pervading it. And yet we see as far

¶ As I write, I happen to find an echo of my thought in St George Mivarts' New Psychology (P. 263. Nineteenth Century: Feby. 99): "We always 'feel' in 'thinking,' and we mostly also 'think' in 'feeling'."

* Cp: Bhagavad Gîta, Râmânuja Bhâshya (Engl: Transl.) II-69 'Yâmisâ sarva-Chûtânâm &c.'

as the visible world is concerned, that knowledge—earned first by the intellect—precedes emotion. Our eyes first see a beautiful object, then we love it. Our ears catch a sweet song wafted in the air. The mind lovingly lingers on the strain intuitively. We see a rose, and the nose likes to smell it. The flavour of a dish persuades the nose to commend it to the tongue and so on. Here the knowledge of the thing is first. Then comes emotion for it. But strangely afterward emotion *represents* knowledge to the mind; in other words the experience of a previous knowledge engenders desire; and desire stimulates for further knowledge of the thing once known. The religious sentiment however is emotion for a thing Unknown; and emotion practised and developed culminates in the knowledge itself of the Unknown. That emotion precedes knowledge, is illustrated by Srî Bhagavad gita informing us of Lord Krishna telling Arjuna:

'Who I am, and what I am, in truth, *knoweth* man by *devotion* (or love). After knowing Me what I am in truth, entereth he into Me!* Here *knowledge* of God comes *after devotion*. Devotion is a sentiment; and a false sentiment of religion it would be if it were not rewarded with a *knowledge* of God. Ordinary intellect, like that of a philosopher has a vague feeling behind it stirring it up to search for the Unknown. Intellect proceeds a certain length, and finds a *cul de sac*. Here again emotion steps in and takes up the task, and finally man suceeds in obtaining a knowledge of the Unknown not possible for the intellect alone to obtain. As in the world we have to *see* a thing before we can *love* it, for heaven we have to first *love* it before we are rewarded with its transcendent *sight* itself. That we are justified in searching for the Unknown is proved by the religious sentiment strongly rooted in human nature. All history tells us of this fact, and our own experience at one time or the other, amid the ups and downs of life, attests to it.

7. Whether religious sentiment has worked woe or weal to humanity is another question. The utilitarian would say that if it has worked woe, it ought to be left alone; if weal, it may be admitted. But the utilitarian will find after running his eye over the annals of man, that to our restricted vision, it has done both weal and woe. If religious sentiment has safegaurded life, and promoted peace, then it is a useful thing certainly. But if it has done both, like all other pairs of opposites, in the world, it is a necessary thing and is half of it certainly good for the world. That it is wholly good beyond the world is a question beyond our human judgment but it is so is an assurance given us by all saints. Then its woe in this world is translated into all weal in the other. Besides if religious sentiment implies a High Power, with the attribute of omniscience, then our judgments on universal events are short-sighted, and we do speak like children. And if the short span of human life is nothing before eternity, to confine our judgments to a single life's events and seek for causes of effects in that short span, is sure to land us in doubts and errors.

But if events of a life are catinated to a previous life, and as germs of a future life, the omnicient God and His doings are justified to our mind.

8. We wish for immortal life, we wish for eternal bliss, we desire everlasting peace,—all in strong contrast with the mortal, ephemeral, and turbulent nature of our present surroundings. The religious sentiment constitutes that wish. *Nolence volens*, it permeates our nature. It makes us to look up, it directs our contemplation to a Power with whom lies the ability to fulfil our wish, it modifies our conduct in life so as to compass for us the ultimate end, of peace and bliss. The sentiment is so woven into our nature that we cannot shake it off unless our nature itself be changed from human to something else.

9. A hope for the complete amelioration of our imperfect nature and finding it in perfection is implated in the human race; and in the economy of things, a hope that is implanted is destined to grow, develope and manifest into fruit and flower. It is implanted that it may find its fulfilment in a definite Goal. Indeed religion is no more than a mere sentiment if its object is chimerical. But if its object is the highest and the greatest that one can conceive, is the resting place of our immortal hopes, it then is really a serious matter. The sentiment becomes the real business and purpose of life to carefully nurture and cautiously develope, so as to finally lodge it in the Object of its search,—God, the Lord of the Universe.

A. GOVINDACHARLU. C.E. F.T.S.

VEDAGRIHAM.

* Read the Engl. Transl. of Sri Râmânujas Commentary on this verse: XVIII—55: "*Bhaktyā Mām Athijânâte*" &c — By *devotion* (i e, emotion) comes My (God's) *knowledge* &c.

Notes and Extracts.

The Power and the Beauty of Beggary.—In one of the recent issues of Mr. Malabari's new periodical "the East and the West," there appeared an excellent paper entitled the Power and the Beauty of Beggary. The writer points out that the whole conception of beggary has been woefully abused in practice, but in its origin, it was an unique motive power which lasted for ages and shows that the Brahmin's initiation into beggary constitued a system of scholarship, of board and lodgings, of hospitals and homes and contains an explanation of the standing perplexity of the Europeans as to the Brahmin's superiority in intellect. The Editor appeals therefore for a band of gentleman and lady beggars in India ready to co-operate in all well doing for the common weal. India really wants a body of disinterested beggars of the right kind. The Editor through the medium of his paper sends out an invitation to the young men to form a band of gentlemen beggars. There is plenty to work waiting to be done in India and no one is better fitted to undertake such work than the disinterested band of beggars. The article in question recalls to our mind the days of the Buddhist Kings when India glittered with the yellow robe.

"THE MAHA-BODHI."

* * *

Nirvana.—The Buddhist's Nirvana is the obliteration of the ego illusion; it is the annihilation of the error of selfhood, but not annihilation of man's soul or of the world. Nirvana is not death, but life; it is the right way of living, to be obtained by the conquest of all the passions, that becloud the mind. Nirvana is the rest in activity, the tranquility of a man who has risen above himself, and has learned to view life in its eternal aspects. True rest is not quietism, but as well-balanced activity. It is a surrender of self in exchange for the illimitable life of the evolution of truth. It is in our life aspirations the entire omission of the thought of self, of the conceit: "Mark all the world; t'is I who do this," and the surrender of all egotistic petulancy is not (as the egotistic imagine) a resignation, but it is bliss.

("Buddhism and its Christian Critics" by Dr. Paul Carus).

Shun drugs and drinks which work thee with abuse,
Clear minds, clean bodies, need no Soma juice.

"THE MAHA-BODHI."

One very prevalent false idea is that marriage sanctifies Love, whereas it is Love that sanctifies it. Whoever marries from any other motive than love does wrong. To enter upon the experience of married life from motives of ambition or convenience, or to yield to pressure on the subject from relatives and friends, even for the sake of benefiting others, is to enter into legalized prostitution. Only the drawing of mutual love can justify and hallow this union. One of the holiest processes in Nature, how we have degraded and misrepresented it! Acting normally, see how it draws out our highest latent feelings, prompting to devoted service and protection on the part of the man, to loving and even maternal solicitude on the part of the woman, uniting the two in the tenderest sympathies. Oh, that awakened insight might lead us to regard anew, and to treasure rightly, this divine instinct, so thwarted and turned aside from its original intent by our artificial mandates!—Century.

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We read in a book of travels of a traveller visiting a tribe of cannibals in Africa while they were feeding on human flesh, and they gave as their reason for preferring human to animal flesh, that the negros bathed three times a day, while animals were filthy because they never took a bath. "This is horrible!" exclaimed the traveller, (referring to the food they were eating.) "It is delicious with salt," said the chief. The Vegetarian says of the lamb's and pig's flesh on the table of civilized man: "This is horrible!" But answers the civilized flesh eater: "It is delicious with salt." It would be hard to see where any distinction comes in. Both classes disregard the sufferings of those whose bodies they eat.

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Prof. E. M. Crookshank, M. B., of King's College, London, is an able, honest man, who made a "first-hand." thorough investigation of vaccination to get at the truth. He got it, or large sections of it, and it is important that his conclusions should be made known, for he must be the authority until some equally capable scientist controverts them. Here are a few quotations from his great work on the "History and Pathology of Vaccination."

"I gradually became so deeply impressed with the small amount of knowledge possessed by practitioners, concerning cow-pox and other sources of vaccine lymph, and with the conflicting opinions of leading

authorities that I determined to investigate the subject for myself. I feel convinced that the profession has been misled. * * * We have submitted to purely theoretical teaching."

Investigate he did and this is his conclusion:

"Inoculation of cow-pox does not have the least effect in affording immunity from the analogous disease in man, syphilis; and neither do cow-pox, horse-pox, sheep-pox, cattle-plague, or any other radically dissimilar disease, exercise any specific protective power against human small-pox." (Vol. 1., page 464.)

Not until our "eminent professors" read Crookshank and refute him will they be entitled to pose as authorities on this important question.—The Anti-Vaccination of America, 1328 N. 12th St., Terre Haute, Ind.

:o:

Editor of the Homeopathic Recorder.

Dear Sir:—I believe there is a better way than vaccination to prevent small-pox epidemics, viz.: Cleanliness and absolute isolation. To modern hygiene, quarantine, cleanliness should be given the credit for less of small-pox than formerly rather than to vaccination.

B. W. Severance, M. D.

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We heartily join in the chorus of congratulations to England and our Sovereign on the conclusion of peace in South Africa. Our reason for rejoicing is that bloodshed has been arrested, that waste of money has been arrested, and that the occupations of peace may be expected to revive. We congratulate the world, or at any rate civilised humanity, on such a result and not merely the power that has aggrandised itself. We cannot help feeling, as we take a retrospect of the last two years and a half, that England has purchased her privilege for a price that has indeed staggered humanity.—*Indian Nation.*

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The terms of the will of the late Mr. Cecil Rhodes have been published. A sum of £100,000 is bequeathed to Orial College, Oxford. Sixty colonial scholarships at Oxford Uuniversity, are to be filled annually of the yearly value of £300 and tenable for three years, by male students, namely, three form Rhodesia one each from the South African Colleg, Stellenbosch Diocesan College and St. Andrew's College and School, Grahamstown. There are also to be one each from Natal, New South Wales, Vicrria, South Australia, Queensland, Western Australia, Tasmania, New Zealand, Ontario, Quebec, Newfoundland, Bermudas and Jamaica. Two similar scholarships, one filled yearly to each of the 45 States and seven territories of the United States and 15 similar scholarships of £250 per annum for German students nominated, by the Kaiser. There are to be no religious or racial tests in connection with any of scholarships. Thirty points must be awarded for literary and scholastic attainments, 20 points for sports to be decided by schoolmates' ballot, 30 points for qualities of manhood, truth and courage, to be decided by a schoolmates' ballot, and 20 points for moral force of character to be decided by a report of the headmaster. The scholarships total 175.

Mr. Digby has reasons to believe that Mr. Stead is doing his best to have India included in the list of countries which are to be benefitted by Mr. Cecil Rhodes' will.

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"The Siddhanta Gnanabotha Sangam."

We are glad to learn that, under the auspices of Mr. S. Siva Arunagiri Mudaliar, a Sangam named as "the Siddhanta Gnanabotha Sangam" was started at Secundrabad on the 15th June 1902. The object of the Sangam is, as the name implies, to make widely known the doctrines of the Saiva Siddhanta Philosophy by having weekly lectures and publishing tracts. On the opening day of the Sangam, a lecture on the "Excellence of human birth" was delivered by him. We heartily wish the Sangam a long life and hope it will do more useful work in the way of enlightening the public in the spiritual knowledge.

REVIEWS.

Magazines and Pamphlets

The Theosophical review (May and June 02). The Editor is fortunate in having as contributor a Russian lady who is enriching English Literature with many facts about the lingering traditions which the Slavonian people have inherited from their ancestors. Her articles in the May and June numbers are on "The Cradle of Slav Heresy" and "Some Legends of Russian Asia." Mr Michael Wood's contributions headed "The Royal Tower" and "the Tumultious shadows" are followed by articles on "A Little Lost

Kingdom," "Science and Poetry," "the story of Karkati" from the "Yoga Vasishtha," "An Ancient correspondence on Vegetarianism" etc. They also contain very intresting articles on "Morality and Mysticism." A Dream story of Kama Loka—a powerful narrative.—"The story of Akashic Record" and "Dantes Symbolism" followed by usual reviews and notices.

The Theosophist (June 02). "Old Diary Leaves" by Colonel Olcot are brought up to the end of 1893. In his retrospect, he narrates an incidence of having restored sight to the diseased eyes of Badrinath by the transfusion of healthy aura into the patient's nerves. This is a unique case and affords a good case for the medical faculty to investigate upon. Mr. G. Ramachendra Iyer continues his articles on "the Temple of God," in which he attempts to deal with the very fundamentals of the philosophy of Religion, especially of Hinduism. The June number contains, besides the above, valuable contributions from the pen of Messrs. Alexander Fullertion, I Hooper, S. Stuart, D. S. S. Wickremeratne of Ceylon &c.

Mind is one of the most instructive of our American exchanges and has as usual an interesting collection of articles. It is doing excellent work by its liberalising influence upon modern ideas and is one of the leading exponents of the New Thought movement. The June number contains a large amount of interesting reading matter ; among which is "contentment" by a lady, Abby Morton Diaz, one of the most indefatigable workers to be found in New England and an active participant in whatever makes for progress and world's betterment.

Theosophic messenger for april reprints some answers from the *Vahan* besides the continuation of the lecture on clairvoyance.

Abandonment (May 02, No 1, Vol II). Frank. T. Allen has changed the name of his monthly Journal, "Agreement" to "Abandonment." He gives his reasons for the change in his editorial. Lovers of Truth should help to sustain his new venture.

The Herald of the golden Age. All who desire to make the world better and happier should read the "Herald of the Golden Age." Vegetarians owe a debt of gratitude to its vast lobours in the cause of Vegetarianism that they never can repay. It has done, we believe, proper justice to animals in the advocacy of a non-murdered diet.

The sun-worshiper (March and April 02). We are glad to announce the publication of the monthly Journal by the Sunworshiper Publishing Company of Chicago, from the commencement of the Year 1902: and contains very interesting articles on oriental and occidental philosophy, Sociology, &c., as also on the development of Brain and Chest capacity, Diet, fasting, exercise, vitality and health in general. This deserves to be sustained by all who delight in the New, the True and the good.

The Mahabodi and the united Buddhist world. Vol XI commenced from May 02 and with it our contemporary changed its size from Demy quarto to Demy octovo and again changed the June Number to Royal Octovo size. This will create much inconvenience in binding together the twelve monthly issues of the XI volume. The may number contains the very excellent article on "Buddhism in its relation to Sankhya and Vedanta" from the pen of Mr. J.N. Mozumdar M.A. B.L. and also the text and translation of Ratna-Sutta by Mr. Satischandra Acharya Vidyabhusan M.A. Professor of Presidency College, Calcutta.

The June number of this Journal contains three very interesting lectures delivered at the Vaisakha Mahotsava—the celebration of the anniversary of the birth, enlightenment, and Para-nirvana of Gautama Buddha in India. They are very interesting and instructive.

The Central Hindu College Magazine. We have not received the May and June numbers of the magazine. But the arrival of July number warrants the belief that something is wrong in the posting. The July number abounds in reading matter which cannot fail to prove both interesting and instructive to the young folks.

Acknowledged with thanks : "The open court," "Occult Truths" "The World's Advance Thought and "Abkari" ; also from India, Prabuddha Bharata, Prasnottara, The Awakener of India, TheBrahmavadin, Astrological magazine, The Arya, The Indian Journal of Education, The Upanishad Artha Deepika, The Sanskrit Journal, The Vivekachintamani, Tamil zenana magazine, Gnanasakaram, Jnana Bodini, Dahshina Deepam, Sanmarga Bodinii (Pondichery), Vivekanandan (Jaffna) and Andra Prakasika; Swadesamitran.